

A PROTESTATION

*Made and Published by Iohn Davenporte
upon occasion of a pamphlett*

Intituled

AGAINST COMPLAINT AGAINST AN VNIUST DOER
published by a nameles person.

PRO. 26. 17.

*He that passeth by, and medleth with Strife belonging not to
him, is like one that taketh a dogge by the eare.*

MAT. 10. 16. 17.

*Be yee wise as Serpents, and harmles as Dones,
but beware of Men.*



Printed at ROTTERDAM, by Isaac from Waesberghe, upon the
Steygher, in the Fame. clx Ioc xxxv.

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He third day of this present month of Ian:
1635. *New Stile*, at noone, the fornamed
booke was delivered into my hands, by a
Reverent Brother, which when I had received,
and read the title page, and considered the
drift of the *Publisher*, I was amased to see my
name prefixed and passages, which concerned
me, *Publisbed*, without my knowledge, and usshered with such
harsh and unfavoury language, and Scriptures so wrested and
misapplied: nor could I have rest in my Spirit, till I had re-
solved upon this *Protestation*, which I now publish for the
declaration, both of mine innocencie in this matter, and of my
heartly dislike of this course.

First, therefore, I doe solemnley and sadly protest these three
following particulars.

1. That I know not, nor can yet learne, who is the *Publisher*
ther of.

2 That he had not my approbation, or consent to this *Publishing*
of it.

3. That I doe account the injury done herein so greate, that
I know not how the *Publisher* of it shall be able to make satisfac-
tion, other wise, then by revoking his books, burning the whole
impression, or printing another, that may passe as publickly, as
this is like to doe, in acknowledgement of his fault.

Secondly, what motive set this *Publisher* upon this worke I
know not nor, can I imagine, unles I knew the man. If the
know against the *Seperation* Stick still in his side, and cause him

A Booke
be made by
Mr. Paget

thus to kick, and sling, let him know that recrimination is no
APOLOGY, and books are better answered by arguments,
then reproaches, and it is more wisdom to heale a man
selfe, then to wound another, to cense himselfe, then to besme-
are another. If some other, not engaged in that quarrell, be
the doer of it, I wish him to consider seriously, whether some by-
respect, or secret distemper have not biased his spirit a wronge
way, or embittered it too much.

Thirdly : seeing the *Publisher* consecreteth his name, saying,
Published by one that &c. I pray him to informe, him selfe of
three things.

1. *Quere.*

I. Whether that one be not, in this act, an injurious one? If
so, had that evill bene a raining sinne in him, which, I hope, is
but, his infirmitie, it would have bene found no small sinne in
the punishment, which he may yet escape by repentance 1. *Tim.*
1. 13. 14. 16.

As for my selfe; had I bene Silent in this case, every man
would have concluded mee guilty : yea, it is already reported,
that I am the author of it, and so, besides the injury done to my
selfe (being represented to the publick view as a contentious per-
son, which I naturally abhor, and by Grace much more) the
injury also would have fallen upon so many persons, as, upon
this occasion, should have bene scandalised by evill surmises un-
justly received against me, which is Slander in hearte.

2. *Quere.*

2. Whether that one be not, in this acte, one, that soweth
discord among Brethren, which is one of the sixe things the Lord
hateth and of the seven that are an abomination to him. *Pro. 6. 16. 17.*
18. 19. For, if this was not the end, or intent of the publisher (as
I will hope, it was not) yet, if God doe not, beyond expectatiō,
mercifully prevent it, it may be the end or event of the wor-
ke. But the Lord rebuke Sathan! The beginning of Strife is as the op-
ning of Waters, sayth Salomon *pro. 17. 14.* If any man should goe a
bone

bout to open the fluses, how soone might these NETHERLANDS
be drowned, before they could be stopped againe? And, who
knoweth not that a little Child may fire an house, which a thou-
sand men cannot quench?

Thirdly. Whether that *one*, be not in this act, a *Buifly body*?

2. *Thef. 3. 11* - *one*, that *Buifeth* himsef in other mens matters. 1. *per.*

3. *Queere.*

4. 15. For, if the *publisber* be not a member of that Church; what
calling hath he to interpose himsef thus publickly in matters,
which properly and only concerne that Church? If he be a
member of that Church; what warrant hath any particuler me-
ber to publish those greivances to the world, which are by them
selves referred to theyre Consistory, before matters have bene
there discuffed, and determined, or, at least, before the issue,
and conclusion, which there shall be put to the question, hath
bene sufficiently demanded and expected? who ever he be, who
called him to intrude himsef into matters that appertained to
me, so farr as to publish a privat wrighting, with my name to
it, withont my knowledg, and against my mind?

I leave the publisber to satisfie him selfe in these particulers,
which whilest he endeavourerth to doe, I wil labour to satisfie
all men concerning myne innocencie in the first part of the
booke, leaving the second part of the booke to the members of
that Church, whom it concerneth.

First, I confesse, that, about sixe months since, having bene
often provoked by injurious reports, about my letter to the
Classis, and about my Tenet against *promiscuous Baptizing*
all that are brought (especially in such a place as *Amsterdam*)
and about my desisting, and about passages betweene Mr. *Paget*,
and me, and having bene much sollicitated by particuler freinds,
to givemy answers to such objectiōs, as were dayly brought to me,
and, being informed that the Duch in that city, and some of the
members

members of that Church, and many of our nation, in other parts of these Countreies, were by misreports prejudiced against me, and, seeing that I purposed shortly to leave these Countreies: upon such necessity, and much importunity, I was constrained to sett downe those particulars in wrighting, that some freind might be able to speake in the cause of the dumb, and to cleare the truth in my absence.

Secondly. I professe, that no man hath the originall Copie, but my selfe, and that, for aught I know, I never gave it to more then two to peruse, and whether they both transcribed Copies out of it, or no, I know not, but they both returned myne to me againe, which, I have in my keeping, at this instant, and my intent, in communicating it to those two, was only to inable them to give privat satisfaction to those that should require it of them, and so to inable those to satisfie others, in a private way, as may appeare, in that I applyed my selfe, in that wrighting, onely to such things as were then objected, concealing other things which I might have added for my further clearing, vnles more publick provocation should make it necessary to publish all together. Which I have hither to forborne, expecting when God would sweetly order, and dispose the spirits of pastor and people, in that Church, to vnity and concord betweene themselves, in some conclusions, and wayes of advancing theyre mutuall good and comfort agreeable to the Gospell, and rule, which Christ hath left for his Churches to walke by, which I have hoped hitherto that God would, in time, effect, and doe still hope and pray for it: The grant where of would be to me, matter of vnfeigned joy and thanksgiving (not with standing al the Injuries which I have Suffered in that place) wher soever it should please God to pick my tent afterwards.

Thirdly, From hence it will follow, that I am altogether innocent in this Matter, which, as I knew not of it, till it was brought

brought to me in print, so I vtterly dislike, both for the vnseasonablenes of the worke, and for the vnreasonable, and vncharitable bitternes of the *Publisher*.

Lastly, my request therefore is,

I. to *M. Pages* that he will rest satisfied with my ingenuos profession, and acquitt me (as he aught) of any suspicion of guilt, in this particular.

Secondly. To the publisher, that, seing he omitted to cleare my innocency in his first publication of this *Phamphlett*, he will now do me so much right as to affixe this sheete of paper, in stead of a postscript, to his booke, or disperse it among all persons, to whose hands his booke shall come, or is come. But he will most gratifeme, if he make one good fire of both together.

Thirtly. To all men, to whose hands the other book shall come, that they will spedily send this after it, or stiche this with it: assuring them selves, that, if I could have foreseene this injury, I would have prevented it. For, how soever I have written nothing in that declaration, but the truth (which I am also ready to confirme, as occasion shall require) yet, I affect not to make that publick which may be ended privatly, much lesse to be the first in a contention, whether publick or private.

Now the very God of peace, who also is Love, vnite our hearts to himselfe, and one to another in that Love, which is out of a Pure hart, and a good Conscience, and faith vnfeined: and in able vs to keepe the vinity of the Spirit, in the bond of peace, even for his sake, who is the prince of peace, and in whom Wee, who sometimes were as far off, are made nigh by the blood of Christ, who is our peace!

A M E N.

